

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8.

JACKSON, MISSISSIPPI, OCTOBER 5, 1899.

NEW SERIES, VOL. 1, No. 45

On last Lord's day, at the close of service, Pastor Hickman resigned the pastoral care of the Durant church. We are not advised as to whether the resignation will be accepted. Bro. Hickman has done a good work at Durant.

We commend the article by President B. G. Lowrey as worthy of careful reading by every parent who has sons or daughters in College. Our sons and daughters ought to be developed spiritually while their physical and mental development is in progress. A simultaneous development will not only give greater symmetry of character, but it will give characters more compact and vigorous.

Up to this date the Lord has mercifully protected the orphan children from the fever, giving them splendid health. Bro. Foster, the superintendent, is in fine health, and ready to lend a helping hand to the sufferers from the fever. Being immune he may be of great worth during the fever, in giving direction and nursing, if necessary. Of course, if it were to break out in the orphanage, he would devote himself to the inmates altogether.

Clinton is on a boom; 168 students in spite of all the difficulties! Dr. Lowrey and his noble faculty are encouraged and are nerving themselves for one of the best year's work ever done in Mississippi College. Boys can with perfect safety reach the College as Dr. Lowrey indicates. We would say to the boys, though thrown out of your course, do not be thrown off your purpose to attend the College. You can enter yet, and do a good session's work.

We would call special attention to the article of Dr. Kinabrew's in this issue. It breathes the right spirit. If the suggestions he makes were headed, there would be some happy families in the land, and some better work would be done than can be done under the regime that obtains now in most places. He is right. Pastors and flocks greatly need to be drawn more closely together, if we would have the best results in

church work. It requires constant tokens of appreciation to nerve a pastor for his best efforts. And in addition to the encouragement that would be given the pastor, would be the reflex influence of such actions upon the churches.

It seems a great misfortune that we are shut in by quarantine and thus cut off from the associational gatherings. And added to this is the fact that Dr. Searcy has been sick several days in Clinton, and is not yet able to travel. Brethren, we know we have your sympathy and prayers while we are exposed to fever in bringing out THE BAPTIST. Many have written us to this effect. We greatly appreciate this interest in us. But while you pray do not forget we are in great need of money to pay our bills incident to publishing THE BAPTIST. Please do not put us off; but send at once to this office what you owe. The mailing facilities are in perfect working order. We are doing our best, and not alarmed, because we feel that we are at our post of duty. Will you not help us? We feel that you will.

On September 29, President McKinley approved the verdict of court-martial trial of Capt. Oberlin M. Carter, corps of engineers, U. S. A. Charges were preferred against him by Gen John M. Wilson, chief of engineers, on Dec. 13, 1898. The charge was that he and others had entered into a conspiracy to defraud the United States of river and harbor appropriations for Savannah and other places, stating that he had already appropriated for his own use from \$1,600,000 to \$2,000,000. Gen. Otis, now commanding in the Philippines, presided in the trial which lasted several months. The trial resulted in the following verdict:

And the court does, therefore, sentence the accused, Capt. Oberlin M. Carter, corps of engineers, United States Army, to be dismissed from the service of the United States, to suffer a fine of \$5,000, to be confined at hard labor at such place as the proper authority may direct, for five years, and the crime, punishment, name and place of abode of the accused to be publish-

ed in the newspapers in and about the station and the State from which the accused came, or where he usually resides.

It is frequently said that government officials can misappropriate funds with impunity. In many cases they may; but the proceedings in the above case show that our government is not dead to a sense of right, but will, on sufficient evidence, inflict punishment adequate to the crime. Christian people ought to pray more for our government officials and censure less.

What the Female School Man Sees.

TO THE BAPTIST:

If I had a daughter off at school I should pay for a copy of my State denominational paper and have it mailed weekly to her at the College; and I should do this though I knew that the College Reading Room were receiving a score of religious papers every week. I do not expect to send a daughter off to school right soon; but one of these years, I hope to give you a subscription for Mr. Jarman Lowrey, care Mississippi College, Clinton, Miss.; and to renew that subscription annually for a dozen or a score of years, only changing the given name as my numerous sons succeed each other at College. When my boys graduate with honors from Mississippi College I shall feel humiliated, if they are not well up on Baptist doctrine, Baptist work, and Baptist affairs generally, and if they are not acquainted, and in fair touch with the great and noble Baptist Brotherhood of Mississippi.

I am surprised that so few parents send the State denominational paper to their children at College. As I look back over a lifetime spent thus far in a female school, I am surprised to see how few pupils I have had who received their denominational papers and read them regularly in their rooms. Among the few, I think just now of the daughter of that typical Baptist layman, Dr. Jno. S. Carothers, and the two daughters of that veteran preacher and model citizen, A. A. Lomax. Then there was a

genuine, consecrated Methodist girl, Dora Beevers, who received and read her *Christian Advocate* like a letter from home. She, like one of Bro. Lomax's daughters, has been called up higher, and has left the memory of her beautiful Christian character to bless and inspire us, for years to come. I might mention a few others but the number is distressingly small.

A Mississippi Baptist girl off at school ought to have THE BAPTIST in her own room, where her eyes would constantly fall upon it and where she could pick it up and read it at any time when she had a few spare moments. Then she would read it, as she will not when she has to go to the college reading-room to hunt it. No two dollars that a father spends on his child's college course will be better spent than that which pays for the denominational paper to make its weekly visits to her room. A female school man constantly sees that parents need waking up on the importance of having their children intelligent and broadly informed about religion and religious work.

If these random thoughts find their way into the columns of THE BAPTIST, I shall, perhaps, some day tell you some more things that a female school man sees.

Very truly,

B. G. Lowrey.

Dr. and Mrs. Searcy had rooms at the Johnson house which burned last Saturday. The fire breaking out in an adjoining room to theirs, nearly all their household goods were lost. We saved only Mrs. Searcy's trunk and a few other small articles. They were absent from the city. Their many friends will sympathize with them in their loss. A great many of their things were souvenirs from children and friends, causing them more keenly to feel the loss. The doctor has been sick some days at Clinton, but a note from him yesterday states that he is almost well again. He will attend as many associations as he can.

As we go to press we make this brief note in regard to the fever situation. Up to this hour fifteen cases have been announced in all; and five deaths. The situation is very much improved.

CHURCH BUILDING FUND.

Reader, Will you turn to page 15 of last issue and carefully read what Dr. Rowe says in regard to the Church Building Fund? This is a very important department of our denominational work. As a house is necessary to the well-being of a family so is it with a church. There are several organizations in the State in fine localities, full of promise, if certain conditions are met. First of all, they need a place in which to meet. These homeless churches are willing to do all they can towards the erection of houses of worship. But in most instances the membership is small and poor. Let those who have good comfortable church houses, well ceiled, painted and furnished, reflect a moment upon the condition of their less fortunate brothers and sisters. Think over your matters a little, and see if you could not, without any great self-denial, make a small contribution for building church houses in destitute places. Then men must be sent there to preach to these people and develop them into strong workers for the Lord.

Now if we can succeed in erecting suitable church buildings, these churches will grow rapidly, and will soon become strong factors in the work of the Lord, giving back to our Boards more money than we spend in getting them on their feet. And, besides the fact that they will return to our Boards more money than we give them, they will become strong evangelizing forces in their respective communities.

State Mission work is in a very important respect foundation work. Every weak church that we can assist in becoming strong and liberal is made a tributary to both Home and Foreign Missions. Just a little timely help judiciously bestowed has been the making of many a man. There comes a time in the life of every child when just a little help will save him, or a slight neglect ruin him. So there is a time in the history of our weak, struggling churches when a little help will start them on careers of great usefulness; but a little neglect will dwarf them temporarily, if not permanently. We believe it would be well-pleasing to our Lord, if every one who reads these lines, would make a contribution to the Church Building Fund of our Convention Board.

You could individually send such amounts as you purpose in your hearts to give, to Dr. Rowe, Winona. But it would be far better, as he suggests, if pastors would take up the matter among their

members, lay the matter before their churches, and request public collections. We do not suppose there is a church in the State that would not give something for this object, if it were properly worked up by the pastor; and many churches would make comparatively large offerings. Allow us to present one example of churches which were once too weak to build a suitable house or to employ an acceptable pastor. We mention Winona, because we know the facts there. This church received help for several years in supporting a pastor, and also it received help in building a house. It now has a good house, supports a strong pastor, and gives almost as much money to benevolent purposes as it spends for home uses, including pastor's salary. Last conventional year it gave about \$225.00 for State Missions alone. It gives proportionately to other objects. Twenty years ago, a weak, struggling band; now a vigorous, aggressive body, keeping up home matters in good style, and paying into the treasuries of our Boards every year more than it ever received any year. This is just one example. A dozen similar ones in the State might be cited. And there are possibly not less than a dozen feeble organizations in the State today, which, by a little timely assistance in building comfortable houses of worship, would within a few years be among the strongest and most liberal churches in the State. As stewards of the Lord, we might make a fine investment in this work of the funds he has entrusted to our management. It would doubtless be a good paying investment with which our Lord when he comes to reckon with us would be well-pleased.

Notes at Random.

BY W. P. PRICE.

Winona, Miss., Sept. 18, 1899.

By actual count, and aside from several restorations and receptions by letter, you reported 391 baptisms in your last week's issue. Your news service was magnificent, and to every one interested in the salvation of the lost, you bore glad tidings of great joy. The Baptist preacher is "abroad in the land" and the Spirit of our Lord is with him.

The subject for discussion in all the B. Y. P. U. meetings, in both Canada and the United States, for the second Sunday in September, was: "HOW TO HELP THE PASTOR." Being absent from our own meet-

ing, I asked the leader to write and preserve on the blackboard until my return, the ways in which it was suggested the members could help the pastor. While absent, I had the pleasure of attending another B. Y. P. U. meeting, and, in the two meetings, by consulting the blackboard on my return, I find that the following most helpful suggestions were presented and discussed by the young people, as being, in their minds, some of the ways by which a church can help her pastor in his work, and right well worthy of study are they—especially so in following that splendid article by Bro. Ellis of last week. Turn and read it again:

1. Attend all the services of the church promptly.
2. Invite your friends, neighbors and strangers to go along with you—and don't forget your own children.
3. Listen earnestly to the service, looking for the good points, and take it all to yourself.
4. Help to make the service interesting by taking part in the singing, and being otherwise interested in the preliminaries—just sit still and think, if no more.
5. Pray for him always, that he may do his work well.
6. Pay him promptly and cheerfully.
7. Don't talk about his faults; and, especially in the presence of "outsiders," and your own children. If his faults are serious tell him of them in all kindness and love, and he will thank you for it.
8. If his sermons have helped you, let him know it; if they have not, see if the fault does not lie at your own door.
9. Sit close up to the front, and greet him, and all in attendance, cordially. In fact never leave the church without shaking the pastor's hand.
10. Have your friends to meet him.
11. Be sympathetic all the time—especially when the sermon does not measure up to the expectation of the occasion.
12. Have him and his people to visit you and your folks; and, then you and your folks visit him and his. Keep this up as long as he is your pastor and don't stop at the end of the first two or three months of his pastorate, "as the manner of some is."
13. When you get sick, manage some way to let him know it.
14. If you are in trouble, he is your friend, let him know it, only let the trouble be real.
15. Find out his trouble, and be unto him as you would have him be unto you.

16. He has the cause at heart, and, so far as you can, help to carry out his plans—if he won't do your way you do his way, or make him think you are.

17. Call him for some definite time—one year, or two years, or five years, or ten years, and, then, for life, if all things go well.

18. Anticipate his wants, and increase his salary from year to year, whether he needs it or not—he will give it all away anyhow.

19. If he is a weak brother, stick the closer to him, for in such a case he needs you most.

20. Try to get closer to him than anybody else. Selah!

Paracletes.

It is said the Holy Spirit should be called "The Paraclete," because there is no English word which fully and accurately expresses the meaning of the word.

It is the name of a person, and means one called in by the side of another to help. In the New Testament the word is translated "comforter, advocate," and in some other books "patron," as patron-saint. He helps by teaching, convincing, reminding, guiding, and this comforts and consoles.

Human Paracletes. There are such persons. There ought to be, really there are, many of them. All men at sometimes, some men at all times, need and crave a paraclete, one called in to help. No one is absolutely independent. If men do not seek help in words, their manifest weakness and peril call for assistance. A sympathetic soul, a man of heart-compassion, will hear and hasten to help. The help needed and craved and most efficient is sometimes not money, or anything that a man has; but sincere and loving sympathy; the riches of the soul. The best gift is one's self. There is such a thing as a human friend that sticketh closer than a brother. And he binds you to himself with hooks of steel. Thank God for these human paracletes, quick to hear and eager to respond! Blessed be his holy name for the disposition to help! "It is more blessed to give than to receive." We love most ardently, not those who are kind to us, but those whom we help. He who loses his life in the estimation of the world really saves it in the sight of God and in his own experiences.

Divine Paracletes. There are two—Jesus Christ and the Holy Spirit. Jesus, for he said to his disciples that the Father would give them "another comforter," the Holy Spirit, for he explained, "the Spirit of truth." Jesus, the first one called in to man's help, was a divine person; so also must the other be. He did not mean, "I am one personal paraclete, and when I am gone the Father will give you an impersonal influence, a power separate from personality, which men call 'it';" but "another," a personal and divine helper. An influence cannot succeed and do the work of a divine person. The Apostle urges: "Grieve not the Holy Spirit." We can resist an influence; we can grieve only a person, and then only when he is interested in and loves us. "We can vex an enemy; we can grieve only a friend. This other paraclete also loves those whom he has come to help. Let us meditate upon the love of the Holy Spirit as well as upon the love of the Father and of the Son. He has an affectional nature. He too loves men.

When the first paraclete had rendered all possible earthly help in teaching and training, in obedience and sacrifice, he went as our advocate, to the court in the skies, and there appears and intercedes on our behalf. The other paraclete, advocate, is in the office on earth, to teach, reprove, guide, and encourage all those to whom he has revealed Christ, that they might come unto God through him. For this reason he is the comforter, not merely one who soothes, consoles, under sorrow; but who strengthens, and in this communicated vigor or really comforts. Comfort literally is "strong-together." We are weak, impotent; but with the help of this other, second, divine personal paraclete we may become strong, and in this way be truly comforted. Human helpers are good; but we need one who can come into our innermost being, in whose sympathy there is divine compassion and power, who can give life and vigor, abiding peace and joy. He has been called in to our help. He loves us and his work. Let us joyfully receive him, and strive never to grieve him.

H. F. S.

"Three In One."

To the BAPTIST:

Briefly as I shall be able, let me report the Bethel, Fair River and Bogue Chitto Associations in the order mentioned.

The Bethel Association met with the Blue Springs Church, 18 miles northeast of Columbia, Saturday before the 3rd Sabbath in September, at 10 a. m. Introductory sermon by Brother Courtney. After 30 minutes rest, preaching at the stand by brethren Bullock and Pitt-

man, while the association reassembled for the purpose of appointing some one to write an article, to be read Monday morning, and to discuss the "pro and con" of the appointment of some one to write on the subject of missions, but this failed for want of a second, and so the meeting adjourned till Monday, 9 a. m.

Preaching on the Sabbath by the Moderator, H. Graham, and a Bro. Tabor.

There are, I believe, eight churches in this association, with perhaps 300 members and three preachers. A small number had been baptized; a few received by letter. The letters showed \$13 for minutes, \$0 for pastor's salaries and \$0 for missions and all other benevolent objects. When discussing the situation one of the brethren said he knew some churches which were breaking themselves up paying their pastors and giving to missions, whereupon a visiting brother said: "you all ought to be getting rich."

Nothing has been heard of to this writing of their Monday meeting, but it is fair to suppose they met, discussed temperance and adjourned. For the past two years not one cent has been given by this so-called body of Missionary Baptists for the evangelization of the world. But the Moderator says, "the earth is flat on top and square in shape."

The Fair River Association met with the Monticello Baptist Church Friday before the 4th Lord's day in this month, and the Bogue Chitto Association with Topisaw Church, 10 miles east of Bogue Chitto station and 18 miles west of Monticello, on Saturday before the 4th Sabbath of September.

Bro. J. Jasper Green, of Brookhaven, for a number of years Moderator of the Fair River, and Bro. E. P. Douglas, former clerk—both able, valued pastors—were absent, the one on a bed of suffering, the other at rest with Christ. Bro. D. M. Lee of Monticello was elected Moderator, and a worthy son (a young man of great worth) of the lamented Douglas, was chosen clerk. The letters indicated a fairly good year's work done in most of the churches, and the churches generally were in a good spiritual condition, although it was agreed on all sides that none had done their best.

The introductory sermon was preached by Brother Posey, and the preaching afterwards by Brethren Thigpen, Baskin, Scarborough, Williams, Boone and others, and those who heard them spoke joyously of the good sermons.

Reports on the various subjects were well prepared, well read and ably discussed. Especially was this true of the reports on Finances, Mississippi College and Ministerial Education, Missions and Publications, the last of which had special reference to the Bible and THE BAPTIST. The latter (and I trust the former also, and especially,) is growing in popularity and power with our people. A list of subscribers, which I send along with this, is an evidence of the interest taken among our people in our paper.

I did not reach the Bogue Chitto Association till Monday at 9 a. m., and so spent only half a day with this noble body of Baptist believers, who, after a well-spent Sabbath, had entered upon the last day's work with great earnestness and vigor, which did not "lag" till the finishing touch, made by an earnest and appropriate prayer by the Moderator, Brother Sibley, was concluded.

The reports read and discussed covered about all the departments of work being carried forward by the denomination, and was, for the

time consumed, as well done as could be.

But there seemed to be a general impression that five hours was too little in which to read and thoroughly consider all the requests presented by the various committees. I regret to have forgotten the clerk's name. Brethren Fortenberry, Anding, Bond, Sibley and Lowe did the preaching, and this is to say the people had first-class preaching.

But I must close this letter—already too long—by kindly saying to the type that the leaving out one whole page of my last manuscript and putting in its stead a personal note to the Editor did not allow the latter part of my report of the Pearl River Association to make respectable nonsense. Please do not do so again.

Fraternally,

J. J. W. MATHIS.

Columbia, Miss., Sep. 26, 1899.

[We beg to say that the typo is not to be blamed for above omission. Neither the editor, Bro. Mathis by some inadvertence did not enclose to this office above mentioned page.—Ed.]

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Z. T. LEAVELL, West Street, Jackson, Miss.

Why I Am a Baptist Only.

A DREAM.

BY R. G. HEWLETT.

No. 5.

"Captain Pistos," said I to my venerable guide, "there is not a ship in all yonder fleet that this ship can claim as a friend. Why are none of them friends to this ship?"

"I do not suppose that Capt. Pistos meant that all of those ships are or have been openly hostile against this one, but that none of them are the friends or allies of this ship, and could not be relied upon to aid her in time of need. This ship has always sailed alone, and has always had to fight her own battles, unaided by any of the ships now in sight. The power of those ships has always been, some more, some less, openly or in secret, intentionally or unintentionally, against this ship. The reason of this opposition is that those vessels are of the earth, earthy, while this ship is of heaven, heavenly. And as the earthy is opposed to the heavenly, those are opposed to this. They are after the flesh, this is after the Spirit; and those that are after the flesh are always opposed to those that are after the Spirit."

"As I before stated, this ship is the only ship afloat on this sea that is of heavenly origin—the only one whose architect and builder is God. She was planned and built by Prince Emmanuel—God with us, the god-man more than eighteen centuries ago. It is, therefore, unique in its build, objects, methods; in short, in everything that properly belongs to it. Being thus peculiar, it is not to be expected that it would share the friendship or love of those that differ so much from it. I am not speaking here of the individuals that compose the crews of those ships, in their personal character, of them there may be, and I hope are, some who are kindly-disposed toward us, as individuals, or even toward this ship, but I am speaking of the ships themselves, in their origin and build, in the powers that direct, and the motives that inspire to the course they pursue, and in the objects they seek to accomplish."

"I see quite a number of those ships that have not the word 'church' written upon their sides or flags." Said I, as I continued to inspect the fleet through my telescope, which telescope I found on ship-board to be called 'Pistos.' What of them?"

"Many of those ships, without the word 'church' claim to be religious or even christian without claiming to be churches. Many of them do not claim to be religious, but benevolent in character and objects, while others claim none of these benevolent or religious features but claim to be financial or monetary in character, while there are still others that claim a combination of objects, a union of the financial and benevolent."

"Their claims and characters are about as multitudinous as their number, which you see is quite large. There is one general principle under which all of them should be tried, viz.: The necessity for their existence, and, passing this, special principles under which each should be tried separately and stand or fall upon its own merits or demerits. Judged by these rules, it might be safely said that but few of them would be left to tell the tale. There are but few but what the demerits are in excess of their merits, and but few again that can show any real necessity for their existence."

"As this ship, true to its Master, ever has sailed and ever must sail alone, in that it never has had, nor ever can have, any organic connection or association with any of those ships, we should therefore reject all propositions or advances, from all directions, that may be made in the future, that are designed or calculated to draw us into entangling alliances, either of an organic or individual character. While we should be as harmless as doves, we should associate with this harmlessness the wisdom of the serpent, and watch always against temptations, for there is a great evil power that exercises, to great extent, a controlling influence over the things of time, including the most of those ships that sail upon this sea."

"I suppose you refer to 'The Great Red Dragon' that is spoken of in the passage we read but recently. Him, that is called the Devil and Satan the Deceiver of the whole world, that was cast out of heaven down to earth with his angels."

"Yes; he and his angels are going about as 'a roaring lion,' seeking whom they may devour. The large majority of men readily fall into their claws. They are as easily captured by the Devil, as a hungry fish is by a hook with a good bait. Though warned they are as people having neither ears nor eyes. As a ripe apple the least shake causes them to fall into the Devil's basket, and then they are off hellward as rapidly as the Dev-

il, with their help, can carry them. It is strange that men will run so greedily in the ways of death. Blinded by the God of this world, they speed swiftly along the path to ruin, for time and eternity."

"Your speaking of this ship's isolation brings to mind a passage I read here in my book recently. 'Lo the people shall dwell alone, and shall not be reckoned among the nations,' said I. Num. 23: 9. 'Yes; they were a typical people, a type of us, so we have dwelt alone, and for over 1200 years were not reckoned by the world among the ships (churches)."

Chickasahay Association.

Twenty-five of the thirty-three churches composing the Chickasahay Association were represented in the late session at Fairfield, say ten miles west of Shubuta. Bro. R. A. Venable was re-elected moderator, and J. S. Hardee clerk.

Secretary Rowe and Bro. J. B. Searcy were delayed, being unable to put in an appearance till Monday—both were given opportunity however, to address the body. Full reports were adopted on all the objects fostered by the Association and some excellent remarks were made.

The next session is to be held at Stonewall, on the M. & O. R. R., preceded by a Sunday School Institute, beginning Thursday night before the fourth Lord's Day, September, 1900. Most of the reports will have to be discussed on Sunday in order to let the factory people hear them.

Shubuta, as usual, threw open her doors to passing delegates—this correspondent enjoyed the hospitality of Bro. Patton's kind family, with Bro. Hackett, and of Mr. Tom Floyd's courteous family on his return. At Fairfield he was entertained, with the 41st Avenue delegation, by Bro. Woodward, quite near the church.

Fairfield brethren, with their good pastor, Bro. Geo. W. Knight, left nothing undone for the comfort of delegates and to save them expense—even providing for them at the hotel when found there. Bro. Knight had to leave the Association before its adjournment in order to fulfill an engagement at Cuba, Ala.

Forty-first Avenue church is coming to the front again. It sent five delegates to the Association, and reported a net increase in membership of six. Bro. W. A. McCain has been called to the pastorate for another year. He is an active, zealous worker, and has the love of the church.

Highland church is holding the

fort with a good Sunday School Lord's Day morning and preaching by Bro. W. A. McCain two Sunday afternoons in the month. Seventh Avenue is supplied by Bro. J. R. Farish and is holding its own pretty well for the times.

Meridian is still growing and doing a fair business notwithstanding the quarantines. The public schools have opened with overflowing attendance in most departments. Our people are proud of their schools.

L. A. DUNCAN.

Meridian, Sept. 28, 1899.

Among the Books.

BAPTIST ANNALS is the title of a handsome little volume, written by our Dr. Z. T. Leavell, of Jackson. It is now going through the press of the American Baptist Publication Society. The copy which has just reached us is a sample copy. The whole edition, however, will soon be ready for delivery. The price of the book is seventy-five cents per copy. It is bound in beautiful red cloth and contains 130 pages. It is illustrated with twenty portraits of workers in the ranks of Mississippi Baptists. The frontispiece is a fine likeness of the author. The introduction is written by that careful, candid, critical scholar, Dr. H. F. Sproules, who needs no introduction to Mississippi Baptists.

Dr. Sproules speaks in highest terms of the eminent qualifications of the author for his undertaking and of the finished product of the author's efforts in the form of this book. We take especial pleasure in commending this production of our esteemed brother and fellow-laborer to the purchase and careful study of our Baptist people.

We pass just one adverse criticism on the work. It is not full enough. But then it must be borne in mind that the author did not intend to present a full history of our Baptist people in Mississippi, but only some annals. In large measure the facts which Dr. Leavell has written would have been lost to our people but for this service he has rendered us, which covers a period of twenty-two years.

We commend the book to every Baptist in the State. It contains many facts which can not be had elsewhere. We began reading it and were so charmed with its fascinating English and its fine array of facts that we read it through at one sitting.

AMERICAN BAPTIST YEAR-BOOK.—

By J. G. Walker, D. D., 8vo., 228

pages. Price, 25 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

The year-book contains full statistics of the Baptist denomination in the United States. It is a very valuable reference book. Dr. Walker has brought the denomination under obligation to him for his excellent service in the preparation of this work. Send 25 cents to the American Baptist Publication Society, Philadelphia, and the year-book will be mailed to you.

The carrier has just laid on our table a copy of the second volume of the *Mississippi Historical Society*. It is gotten up in good style, printed on heavy book paper and contains 250 pages. Several important topics are discussed with distinguished ability. Dr. F. L. Riley is its editor. He has done his work well. Mississippi has made a great deal of history, but has been culpably indifferent as to its preservation. The beginning of the publications of the Mississippi Historical Society, though long delayed meets a long felt want. There are some excellent articles in volume 2. The price is \$2.00; free to all members.

Blue Mountain Chow-Chow.

BY ST. CLAIR LAWRENCE.

An ostrich and a fool are as unlike as can be. An ostrich hides his head too much; a fool exposes his head when it should be hid.

Hot-headed selfishness is a fearful malady, for which the only unfailing cure is hot headed service to Him who hath loved us and given Himself for us.

Human living is a warfare; "fight a good fight." To know that Christ is our captain removes all uncertainty as to what the result will be. "And who is he that will harm you, if ye be followers of that which is good?" If Christ leads we conquer.

Blue Mountain Female College is full to overflowing. Nothing in its past history has equaled its present attendance. Still they come, and still others are wanting to come. To meet this demand the boarding-houses are being enlarged and all other demands are being consummated for the accommodation of at least fifty additional pupils.

The death of Sister Amanda M. Scott, on the 26th inst., has thrown a pall of gloom over our entire town and neighborhood. She and her lamented husband were liberal property holders within the limits

of our incorporation. He passed away, some four years ago, much beloved and respected. She has gone to meet him in their mutual home triumphant. Sister Scott was a woman of fine mind and strength of character, of noble purposes and Christian consecration. Her death was triumphant. She leaves three children—James, a noble youth, of fine business promise; Maddie, a sweet, Christian young lady, of good culture; and Purser, the youngest child, almost grown, a sprightly youth but not a Christian. God bless and save him.

Sept. 29, 1899.

Mozley's Lemon Elixir.

REGULATES THE LIVER, STOMACH, BOWELS AND KIDNEYS.

For biliousness, constipation and malaria.

For indigestion, sick and nervous headache.

For sleeplessness, nervousness and heart failure.

For fever, chills, debility and kidney diseases, take Lemon Elixir.

Ladies, for natural and thorough organic regulation, take Lemon Elixir.

50c and \$1 bottles at druggists. Prepared only by Dr. ... Mozley, Atlanta, Ga.

A PROMINENT MINISTER WRITES.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. Rev. C. C. Davis, Eld. M. B. Church, South. No. 28 Tatnall St., Atlanta, Ga.

A PROMINENT MEMPHIAN WRITES.

Dr. H. Mozley, Atlanta:—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. Rocco.

206 Hernando St., Memphis, Tenn.

A CARD.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL.

Clerk Superior Court Randolph county, Ga.

From Mexico.

We had the quarterly review of our Sunday-school yesterday—a

full house and a most interesting and profitable meeting. The summer rains are nearly over and we are planning an extensive winter campaign through the ranches.

With a heavy heart and tear-bedimmed eyes, I have just read the obituary of my old college mate, Prof. W. K. Nettles. I remember distinctly the first time he ever entered the college chapel and how I sat down by his side to talk to him about the society. I remember also our last meeting, which was at a church near Magnolia, where I was assisting Bro. Almond in a meeting in 1885. The dear brother was asking me for some texts bearing on the subject of Christian living. He had been appointed to prepare a paper for an approaching district meeting. A noble and useful man has gone to his reward. It is a strange Providence that took him.

I should like to say more, but I cannot see, I cannot write.

J. G. CHASTAIN.

Morelia, Mexico, Sept. 25.

"Pray without ceasing."

Ministerial Education.

SOME CHANGES.

The ministerial students who room in our two cottages are no longer required to do their own cooking. A negro man is now employed to do the cooking. It is the judgment of the board, that the time of the students is of more value than the little money needed to pay for the cooking. Also the food is better, more healthful and much more satisfactory to the students themselves. We assure the friends will approve this change.

The cooking is done in one of the cottages, where also is the dining room. In the other cottage a good and convenient storeroom is provided, where all supplies and boxes of provisions are kept. This storeroom is in charge of one of the students known as steward, and is kept carefully locked up. All boxes of provisions or supplies sent by friends are carried directly to this storeroom and well taken care of till used up.

We have now 16 ministerial students in these two cottages, and need provisions for them, or money to buy with.

The new cottage, No. 3 is partly built, but hindered for a few days, by difficulty, on account of quarantine, of getting some of the building material.

We beg all friends of the work to send in their contributions at an early date.

GEO. WHITEFIELD, Sec.

Clinton, Miss., Sept. 27, '99.

To Baptist Record Subscribers.

DEAR BRETHREN—Our eyes are toward you once more, and we are looking every day for you to make good our expectations. Many of you promised us to remit your dues this fall. The time has now come and of course you will keep your word. This is intended for every delinquent subscriber to *The Baptist Record*. We have sent out statements of indebtedness and you all know what you owe. Our necessities are great as we are still in debt, and what you owe is needed to enable us to meet our obligations. We hope you appreciate the situation and will without further delay or parley let us hear from you at once or at least as soon as possible. "Whatsoever ye would that men should do unto you do ye even so unto them."

BAPTIST RECORD.

J. A. HACKETT, M'gr.

To Home Seekers.

All parties wishing to visit this section for the purpose of buying land as per my advertisement will please come between the 10th and 30th of November. I will secure half rates over the G. & S. I. to all points from Gulfport to the end of the line or from Hattiesburg to any place that home seekers may wish to visit. Every one can then see for himself and be convinced that this is the coming section of the State. I can sell him any sort of land he wants at a price and on terms that will please.

Yours truly,

L. E. HALL.

Free! Free!

POSTAL CARD

On Berry & Co. Richmond, Va.

A Postal addressed this way will bring to your address our New book of Men's and Boys Styles and samples entitled "Your Dress"

Every Man or Woman who buys Clothing for Males should have it.

Springfield Association.

This body met in session on Saturday before the fourth Lord's day in September, with the Forest Church.

Rev. J. H. Grundy was re-elected Moderator, Jeff. Kent re-elected Clerk and H. Eastland Treasurer.

The introductory sermon was preached by Elder J. H. Grundy, from Ps. 105:4. It was a good sermon and was well received by the congregation.

A committee of one from each church was appointed to report on the expediency of the dissolution of this body. There are only seven churches in this Association. The Association is not old, but is not growing.

The report on Publications heartily endorsed THE BAPTIST. Several members spoke strongly in favor of the paper.

Four ministers were present: A. G. Fore, J. H. Grundy, E. W. Sumrall, T. M. Gould. J. H. Grundy was the only pastor present. We had hoped to meet our venerable Brother Clark and also Dr. Hackett, but they did not appear.

We preached Saturday night. Brother Rowe arrived Saturday night and preached Sunday at 11 a. m. We could not remain to the close of the Association.

Our home was with Col. H. Eastland. We had been there before, and was glad to get back. The Colonel's daughter, Miss Besie, is his housekeeper, and is a model one.

Forest is a nice little town, and seemed to be receiving quite a large amount of cotton. We did reasonably well for THE BAPTIST.

On Saturday night Drs. Rowe and Searcy arrived, to spend the Lord's day with the Association.

The Dangers of a Malarial Atmosphere may be averted by occasionally taking Dr. Mc A. Simmons Liver Medicine.

Stray Shots

Baptists deal too largely in contradictions. We claim to be missionaries, and yet are practical omissionaries. Our strength is too often in numbers, rather than in gifts and activity. While we are a great people, with grand institutions of learning, and publish many of the best books and ablest periodicals in the land, we do not live up to our duties and privileges. There are not a few things that we neglect.

Among the things neglected may be noted first: Failure to teach baptized converts the obligations following—to obey the further commands of the Savior. The object

and design of the "Lord's supper" is not fully and clearly explained. It is allowed to be called "communion," as if a social Christian observance—hence the stigma of "close communion." Let it be known as a memorial service, not as a means of church fellowship.

Again: New converts do not always understand that baptism represents the burial and resurrection of our blessed Lord, and typifies the washing away of sins, while being the answer of a good conscience. Christ's resurrection should be preached more, as its truth is very important in our salvation: his death satisfying the law, his resurrection assuring the promise of the life to come.

What about sending the gospel into "all the world"? To do this money is needed, and it must be given even at a sacrifice. Think of what we might do; there being 4,910,456 Baptists alive in the world, of whom 4,141,995 are in the United States. It only requires that each should "give according to his ability." A little Bible study would help in these matters.

Next to the Bible comes our denominational literature: it is scholarly, thorough and clear. Not only doctrinal books should be in every family, but church periodicals, to keep our people posted up to meet the sophistries and charges of other sectarians. Mississippi Baptists ought to take and pay for their own State paper, at least—it only costs four cents a week, though worth far more.

Associations are now meeting, and it is hoped that they will not be interrupted by a "yellow fever scare." There is more fear than fever in the matter anyhow, and less danger in the disease than in typhoid and other fevers. It was quarantines that crippled the *Record*, and it was quarantines that prevented the collection of unpaid subscriptions last year. Remember the *Record*, its labors, sacrifices and patient waiting for the small sums due it—in the aggregate much.

L. A. DUNCAN.
Meridian, Sept. 18, 1899.

Mississippi Baptists and Foreign Missions.

BY R. J. WILLINGHAM.

Mississippi Baptists ought to be interested in Foreign Missions. Some of our best workers are from their State. Notice what a noble galaxy: Rev. E. Z. Simmons and Mrs. R. H. Graves, in China; Rev. A. C. Watkins, Rev. J. G. Chastain and Rev. R. W. Hooker, in Mexico; Rev. E. N. Walne, in Japan, and

Rev. W. T. Lumbley, in Africa. We hope to see great advance in the contributions of the State in the next few years, though she has already been doing right well.

Rev. R. W. Hooker, who was recently appointed by the Board, has gone to Toluca, Mexico, and is at work on the language. He went out from Amory, Miss.

NEW VICE PRESIDENT.

We are sorry to lose Dr. J. K. Pace as our Vice-President in Mississippi. He had done nobly in pressing forward the work. But we were glad to have Dr. E. B. Miller, who had returned to the State ready to continue in the work. He had been serving for years as Vice-President in Arkansas, and was thoroughly conversant with the work. No one person, be he Secretary or Vice-President, can do a great work unless he has the co-operation of his brethren. May every pastor, yea every church member in Mississippi feel that he or she has a duty to perform in advancing the Master's kingdom.

ADVANCE MOVEMENT.

It will interest and encourage the brethren to know that the Board, acting in accordance with the command of the convention, is appointing new missionaries and sending them forth. Already ten have been appointed, and the applications of others are being considered. The Board does not consider the State from which the applicants come, but rather their fitness for the work, yet it is interesting to know that the ten who have recently been appointed represent eight different States. This shows how widely diffused is the interest in Foreign Missions.

GOOD NEWS.

Our brethren will be glad to hear that gracious tidings come from our missionaries at the front. Many converts are being reported. We should praise the Lord for His blessings so freely bestowed upon us.

PRESSING NEED.

It is almost needless to say that it requires not only men, but cash money, to enlarge our work. It takes on an average \$300 to prepare and send out the missionaries to their fields. The Board allows \$100 for outfit, and then it requires \$200 for traveling expenses. We need funds right now with which to send out our new missionaries. Will not brethren and sisters help us? Some can send from five to fifty dollars each. Churches should take collections for the work. If you are not called to go, you are certainly called to stay and help those who do go.

St. Louis Annual Fall Festivities.

Consisting of the great St. Louis Exposition, which opens Sept. 11 and closes Oct. 14, and the St. Louis Fair, which opens Oct. 2 and closes Oct. 7, 1899, with the Veiled Prophets' procession, noted for its unsurpassed splendor and magnificence, which occurs Tuesday, Oct. 5, 1899.

An unusually attractive programme has been arranged this year for the entertainment of visitors to St. Louis. There will be a parade of the South Broadway merchants, horse show, sportsmen's show in the Coliseum, with Chief "Buffalo Bill" and his tribe of Winnebago Indians, athletic sports, and aquatic sports in a tank containing 200,000 gallons of water. F. N. Iones and his famous band will give four concerts daily in the Music Hall.

In addition to the fall festivities, the beautiful department stores, parks, drives and gardens of St. Louis are especially attractive at this season of the year. The weather is cool and pleasant, and one can enjoy an uninterrupted round of pleasure and sight-seeing, shopping, etc., during the day and feel fresh and eager for the evening entertainments at the Exposition or Music Hall or at the numerous theatres.

For this occasion the Mobile & Ohio railroad will make exceedingly low rates from all stations to St. Louis and return, giving ample limit to permit patrons to take in the entire programme of the festivities. This company now operates the finest equipment in the South, consisting of elegant vestibuled trains, lighted throughout with the celebrated Pintsch gas, the day coaches containing completely fitted toilet rooms, which affords to passengers in the day coaches comforts and conveniences which they have not heretofore enjoyed. Vestibuled Pullman palace sleeping cars are also run double daily between Mobile, New Orleans, Jacksonville, Thomasville and Montgomery and St. Louis.

For rates, tickets and full information regarding limits, etc., apply to any ticket agent of the Mobile & Ohio railroad.

till Oct 13

PERFUMER FOLDING VAPOR BATH CABINET
\$25.00 BOTT. Every home should have one for bathing purposes. It opens the pores, forces out the poisons which cause disease. Makes you clean, vigorous and healthy. Prevents disease. Provides Turkish hot air and medicated baths at home, in each bathroom. Recommended by best physicians. Will cure itchy skin, eczema, rheumatism, neuralgia, headache, neuralgia, all blood, skin, nervous and kidney troubles. Guaranteed. Only \$25.00. Write for a free, self-illustrated circular. Price complete \$25.00. Write to Volcanic Bath, Box 100, Agents wanted, near all bathing places, and everywhere. Address R. W. B. Co., Cincinnati, O. We recommend above firm as reliable.—Editor.

Report on Missions.

[Read by L. A. Souter before the Chickasaw Baptist Association, September 13, 1899.]

Notwithstanding the great commission, it is an undeniable fact that our Baptist people are not doing the work they are well able to do. The great mass of our people are as yet unreached. They are not in sympathy with our mission work. The problem, therefore, as to how the mission spirit is to be aroused and enlisted in the great work of the world's evangelization will in a great measure have been solved when the preachers themselves have been reached, aroused and enlisted, and not before.

A Baptist Church with her pastor is a missionary organization or nothing. Your committee would not underrate any agency that has for its object "the eliciting, combining and directing the energies" of our people. Yet we would most earnestly emphasize the pastor himself as the most potent factor. If he is missionary through and through, the pastor will be. Such pastor will be alert, wise to seize and utilize all forces, and make them effective for our great purpose of giving the gospel to every creature. Your committee, therefore, would most earnestly call the attention of the pastors and the churches to this great work.

Brothers, get on fire for missions yourself, and then set the church on fire.

The offerings for Foreign Missions for this year are \$5,839 91.

STATISTICS.

Our Southern Baptists have 92 missionaries; ordained natives, 20; churches, 100; out stations, 140, total membership, 5,350. Of this number of missionaries Mississippi has three in China, two in Africa, two in Japan, three in Mexico.

With the exception of the small country of Thibet, every heathen nation on earth can now be reached by our missionaries.

HOME MISSION STATISTICS.

Our Home Mission territory is made up of the Southern States, the Indian Territory, Oklahoma and New Mexico, including Cuba. Eighty-four thousand dollars was expended during the last conventional year, of this amount Mississippi being credited with \$3,092.

Number of missionaries employed 653; baptisms 6552; churches constituted 194; houses of worship built 92; Sunday Schools organized 512; Bibles and Testaments distributed 17,000.

The Home Mission Board cooperated with our State Board in

helping to support fifteen of our missionaries, and these missionaries report 127 baptisms, constituted two churches, built three houses of worship, and organized five Sunday Schools.

STATE MISSION STATISTICS.

Number of missionaries for past year 73; days of actual service 5366; number of miles traveled 23,600; number of stations supplied 119; number of sermons preached 2900; number of prayer meetings attended 200; number of families visited 5000; number of converts 831; number of churches organized 4; number of Sunday Schools organized 14; number of Bibles and New Testaments distributed 200; sold Bibles and books valued at \$500.00; collected for personal services \$2,000.00; collected for State Missions \$605.00; collected for Home Missions \$50.00; collected for Foreign Missions \$280.00; number of houses of worship commenced 18; number of houses of worship finished 5; number of houses of worship repaired 11; amount expended on houses of worship \$3,500.00.

We sincerely hope that such due consideration will be given the matter by our Mississippi Baptists as will put our State in the front rank of missionary zeal and effort. May we have larger contributions and more consecrated effort until our whole country shall be won to Christ.

Respectfully submitted.

How We Can Help the Pastor.

[Read before the B. Y. P. U. of Crystal Springs Baptist Church by Miss Florence Tillman, Sept. 3, and requested by the Union for publication in THE BAPTIST.]

Moses, the great man of God, was once young, acting in his own self-energy—rash, impetuous, head strong—girding himself and walking whither he would; but in his mature years, when through him God effected the exodus of the children of Israel, he was a hand nerved, used and empowered by God Himself.

It was at this stage in life, when responsibilities were lying heavily on his heart and the perpetual murmurings of the people he loved so well were crushing his very soul, that he was again driven to his Almighty Friend and Helper to pour into His most tender and sympathizing ear the entire tale of sorrow—"Saying, what shall I do unto this people? They be almost ready to stone me."

What did God tell him to do? "And the Lord said unto Moses, Go on before the people, and take with thee the elders of Israel; and thy rod wherewith thou smotest the

river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people might drink: And Moses did so in the sight of the elders of Israel."

Who were the elders of Israel? They were a body of men selected for wisdom and experience to administer justice in their respective localities. Moses chose six from each tribe to aid him in the government of the Israelites. God commanded Moses to take with him these ecclesiastical officers when he went to smite the rock—seemingly the last place for the storage of water.

(But God's storehouses are in very unlikely places. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him.")

But why the presence of the elders? Besides holding up the hands of their leader officially, their very presence was doubtless an inspiration to him in revealing to these murmurers the presence and power of God.

Herein lies lessons for each of us. Is the race of murmurers extinct? We trust there are none to be found in the bands of Christian workers with which the different ones of us are connected, thus never causing our pastor—our courageous and godly leader—the agony of soul that the desert murmurers gave their leader. And are we found always, when possible, holding up his hands by assembling ourselves in the house of God on days set apart for divine worship? This seems a small thing to each of us who so much feel the littleness of ourselves, but who but our pastor knows and realizes the inspiration our presence may give?

"And Aaron and Hur stayed up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun."

A beautiful illustration of man's help to man.

Moses, now about 80 years old, shrank from the brunt of battle and intrusted the troops to Joshua, while he climbed the hill with the sacred rod in his hand. It was there that he surveyed the battle and stretched out his hands in prayer—fought with unseen combatants the livelong day and won the victory by intercessions, of which those steady arms were the symbol. It is a most beautiful picture. Three old men in prayer—two staying up the third. In Rephadim we learn that prayer

will do what else were impossible. In earlier days, Moses would never have thought of winning a battle save by fighting. He now learns that he can win it by praying. Are we to place our pastor in the lead to warn souls that are in the bond of sin the imminent dangers to which they are hourly subjected, and teach them the only way to freedom, or to perform any pastoral duty, and we sit idly and not offer to share the responsibility even in prayer for the salvation of lost souls or for the divine guidance of him in his work? God forbid that we should fall short of this one duty.

According to the prayers of a church are the successes of a church. If they are maintained, the banner floats on to victory; if they are languid and depressed, the foe achieves a transient success.

Let us, then, be found upon the top of the hill with the uplifted rod of prayer in our steadied hands for the salvation of souls through the earnest efforts of our pastor, thus completing with him a partnership with God.

The Drug Habit.

Can be cured in a few days in the Sanitarium or at patient's home, without suffering for the drug, and with safety to patient. Be relieved at once of this awful disease. Apply to Sanitarium, Box 56, Meridian, Miss. Sep 12 47

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles, removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned.

E. W. HALL.
Sole Manufacturer, P. O. Box 218, Waco, Texas.
For sale by all druggists.

READ THIS.

Jackson, Miss., Feb. 17, 1899.

I have for years been a sufferer from kidney and bladder troubles; I had tried all remedies that I could find, and had almost given up all hope of ever getting relief, until I tried Hall's Great Discovery. I am now using it and feel like a new man. Its effect is wonderful.

G. W. WILLIAMS,
Feb. 25-12m. Asst. Chief Police.

A Good Teacher.

I am frequently asked to recommend a teacher for different positions. I can now recommend an excellent one as teacher of music and literary classes, either in a school, a private class, or in a family. Superior Christian character.

L. M. STONE, Meridian.

Sep 12 47

THE BAPTIST.

PUBLISHED EVERY THURSDAY,

BY THE

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AT

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PER ANNUM.....\$2 00

T. J. BAILEY, EDITOR AND BUSINESS MANAGER.

J. B. SEARCY, - - FIELD EDITOR

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to THE BAPTIST, Jackson, Miss.

Manuscript to be printed, must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send checks on local banks.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Associational Meetings.

KOSCIUSKO—Hebron Church, Friday before the 3d Sunday in October.

COLD WATER—Longtown Church, Wednesday before the 3d Sunday in October.

DEER CREEK—Itabana, Thursday before the 3d Sunday in October.

TOMBIGBE—Mt. Pleasant, 7 miles north of Fulton, Saturday before the 3d Sunday in October.

CHOCALW—Dry Creek Church, Winston county, Saturday before the 3d Sunday in October.

GENERAL ASSOCIATION—Eulah Church, 13 miles north of Hickory, Saturday before the last Sunday in October.

HARMONY—Good Hope Church (Madison), Saturday before the 4th Sunday in October.

CAREY—Union Church, 2 miles east of White Apple, L., N. O. & F., Friday before the 1st Sunday in November.

HOSOLACHTA—Corinth Church, 6 miles south of Nicholson, Wednesday before the 2d Sunday in November.

CHENIER—Pigah Church, 8 miles south of Eugene.

At 6 o'clock last Saturday evening a fire broke out in the house occupied by W. C. Johnston, on State street. In a very short time two other large residences and the engine house on the capitol grounds were in flames, and directly in ashes. The loss was about \$20,000, only partially covered by insurance. The houses could have been saved had the pressure been on at the power house. Our Bro. W. C. Johnston was a heavy loser, having no insurance whatever.

SUNDAY SCHOOLS.

Lesson For October 8, 1899.

BY W. F. YARBOROUGH.

HAMAN'S PLOT AGAINST THE JEWS.—

Esther iii. 1-11.

Golden Text:—"If God be for us, who can be against us?"—Rom. viii. 31.

Waiving the number of critical questions which gather about the discussion of the Book of Esther, we pass on to the practical consideration of the lesson of the day, stopping only long enough to say that most of the reasons given against its place in the Old Testament scriptures are based on what we do not know about it. Dr. Broadus used to say "Arguments from silence are always precarious."

From contemporaneous history, as well as from the book itself we learn something of the political situation of the times. The Jews were still under Persian rule and many of them still lingered in the far East. Ahashuerus, equivalent to Xerxes, was on the Persian throne. Athens was at the zenith of her glory and Greek armies were already winning victories from Persian might. The battle of Marathon had been fought under the generals of Darius and won by Greek valor. Ahashuerus, the successor and son of Darius, began to plan to carry on his father's campaign against Greece. The feast of the first chapter of Esther belongs to this preparatory stage, while the elevation of Esther is to be placed after the battle of Salamis, in which the fleet of Xerxes was completely destroyed; also after the Greek victory at Plataea. It is very likely that the self-indulgent king tried to find solace in his harem after the destruction of his army, which was probably the largest army ever assembled. The young Jewess Esther was chosen to take Vashti's place, who had been deposed for her conduct at the feast of 1:3. Esther's cousin who had reared her occupied a subordinate office in the Persian kingdom at the Palace Shushan. In the meantime Haman, an unscrupulous man of whom we know nothing except what is recorded in the Book of Esther, had been exalted to the position of prime minister under the king. He, the king, and Mordecai are the actors in our lesson.

SOME SPECIAL POINTS.

1. *Fidelity to Principle.* Mordecai in his position at the king's

gate was expected to bow his face to the earth in reverence to Haman, the king's representative. Very likely this homage was intended as divine honors to the Persian monarch. This honor was paid by all except Mordecai.

When expostulated with daily by his associates in office, he was for a long time silent but when finally pressed for an answer he replied plainly, "I am a Jew." Evidently it was a matter of principle with him. He was a genuine non-conformist, or as styled by Dr. W. M. Taylor, the first Quaker. He had convictions and at the same time the courage to stand by them. This might cost him much, but it was no reckless whim that prompted him to run the risk of being true to the faith of his fathers. That he was a prudent man is seen in his instruction to Esther not to make known her nationality. Had he only bowed with the rest of the servile crowd of attendants, he would have avoided all this trouble, but, as Alexander Maclaren says, "He would have shown himself to be a nobody." Many a young man (and old one, too, for that matter) loses all his individual strength of character because he is afraid to stand alone. That was a grand sight to see that lone Jew standing there while all his associates were lying prostrate in adulation to this supercilious prince. It was too much for the haughty Haman, but, as we shall see, his effort to punish Mordecai was a boomerang reacting on himself, while the Jew's fidelity was rewarded by the providential working out of all this folly to his own promotion, showing that if God was with him none could stand against him. Oh! for men and women who can say, "I am a Christian."

2. *The Revenge of Pride.* It seems that Haman was so puffed up with pride that he had not noticed Mordecai's non-conformity until the matter was brought to his attention by the King's servants; but he was very wrath when he actually saw that Mordecai bowed not down. He was so indignant and so full of self importance that he seemed to take revenge on Mordecai alone. He laid a plot for the destruction of all the Jews in the realm. If one Jew had refused, for national or religious reasons, then might all refuse. To have his authority questioned or his vanity wounded, was just a little more than he could stand. The Spirit with which he undertakes to avenge himself of Mordecai's conduct shows his weakness. Had he been a man of any strength

of character, this little matter would have passed unnoticed. He was proud without any merit to justify it. His pride offended must seek revenge, but in getting the King's consent to slay the Jews he evades the real issue and pretends that he is concerned about the disloyalty of the people to the King. He hides under cover of the political welfare of the kingdom to get personal revenge. His pride begets an awful progeny—revenge, falsehood, murder. He speaks falsehood in saying that the Jews keep not the King's laws. The Jews are and have always been noteworthy for being a law-abiding people, so far as the civil law is concerned. This proud, vengeful, lying, murderous Haman, and his untimely end, ought to show us the vanity of human pride and greatness.

3. *License to Do Evil.* Ahashuerus is criminally careless and indifferent. Sunken in sensuality and self-indulgence, with his expansion policy of reaching into the west exploded by Greek prowess, he seems utterly indifferent as to what his officials are doing. He should have looked into the matter which Haman reported. To be certain of his scheme, Haman offers the king ten thousand talents of silver (more than ten millions of dollars), as booty if the order is given to destroy the Jews. He knew he would get more than this. So reckless is the king of human life and so little does this whole affair concern him that he gives Haman his signet ring the seal of which affixed to a document gave the order royal authority, and moreover tells him to do with the Jews and their money whatever he pleased.

Now, we have no such kings in these days, but the will of the people though lodged in a republican form of government is just as capable of licensing evil as was King Ahashuerus. The parallel between this bit of Old Testament history and the modern system of licensing the liquor traffic is strikingly stated in Peloubet's Notes. In each case the license is granted by a sovereign state, and is a privilege given to a few to injure and destroy the people. It is given for money which is to be taken from the spoils of the people injured. It is an injury to the State that grants the license and brings ruin to the Hamans who use it. The Mordecais and Esthers are laboring against it at great cost and self-denial and will be successful in the end.

The earliest frosts for many years have been reported.

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY, JACKSON, MISS.

"God Led Them About."

(Exodus, 14:2)

The best Land of Promise lay just o'er the way;

And the vast host of Hebrews, in marching array.

Were yearning to cover the distance which told

The brick kilns of Egypt from Canan's fair world.

Just over the way! but the short route between

Was held by that giant, the stern Philistine;

And not yet would the Pillar permit them to go

Where the sight of the warlike should fill them with woe.

Years after, perhaps, when lessons well learned,

In the heart of the desert were fully discerned,

They may gaze undismayed on the embattled hosts;

But not until taught in whose strength they may boast

Shall they meet all the horrors of war on the route;

So in tenderest love their "God led them about."

In my journey through life how often I find,

That the path which He chooses will devious wind

Through the Valley of Despond, the Desert of Woe;

So far from the goal to which I long to go!

But ah! 'tis most sweet to discover, at length,

My journey He ever adapts to my strength!

Never leading to dangers before which I'll fall,

And fitting the burden I'll bear through it all

My patience is tried with this leading, 'tis true,

And often I recklessly long to rush through

Some way that seems near, but where Philistines stand,

And am led from the danger by His loving hand.

Then I thank Thee, my Father, for choosing my route,

And praise Thee because thou dost lead me about.

MARGARET MURRAY LACKY, Walnut Grove, Miss., Sept. 18, 1899.

Report of the Woman's Meeting, Central Association.

Notwithstanding the woman's meeting of Central was not well attended, the Spirit pervaded, and we all felt that it was good to be there.

Nearly all the societies made report through their church's letters, consequently we failed to get them to put in our report.

I was sorry of this. Not that the amounts would have been more, or the good done greater, but there should be more system in our organization if we would have our

work to flourish and the work to grow.

We need each other's help so much. There are times when combined forces tend to weaken the strongest of us, and we need the knowledge of our co-workers' sympathy.

To be told of other societies' struggles, weaknesses and triumphs would verily be "holding up" each others' hands; and we would have renewed courage and energy in the work we are doing, in our feeble way, for Jesus. If we could only realize that the smallest deed, the weakest effort, made in His name is for His glory, and that we enjoy, even in this life, a happiness from the faithful discharge of our duty, and that we also have the promise of rewards laid up in heaven for all of us who do His will on earth, we would be more willing to let our lights shine on the pathway of others, and extend to them our hand, and try to help them on their "way," which perhaps is rougher than ours.

The need of the world is encouragement, and we, in our weakness, need it greatly. The most of us little realize the extent of good that comes from combined effort. We need the expressions of love and sympathy, and to know we are not alone in our efforts to do good. I hope each society of Central Association, and every individual member will enter upon this new associational year with new determination to make it one of the best and to be more united in our work than in any preceding year.

Our meeting was presided over by that modest, gentle, christian young lady, Miss Anna Futch, of Raymond.

The opening prayer by that consecrated woman, Mrs. Tillman, benefitted and inspired all present. Mrs. Anabel Dennis, one of our sweet young matrons, presided at the organ.

The societies that reported, were Antioch, \$8.65, West Jackson, \$65; Palestine, \$10.75; Edwards, \$25.50; Terry, \$10.

The amounts of each report were divided among the different works of the societies.

For the benefit of those societies which seem to tire in doing "small things," I want to say a word of Edwards. The letter accompanying the report says they have only four members, and have been visited two successive years by that awful scourge, yellow fever. What consecration! Only four, yet, enough to claim the promise, when they meet to work for Jesus. May God bless them; and may their con-

secration be an inspiration to others to labor on and not grow weary.

Mrs. Tillman made an earnest appeal for our cause at Gulfport. This is a land invaded by Catholicism, consequently a land of darkness as to the true plan of the soul's salvation.

I hope all societies will give at least a month's work to our cause there; for it is a true mission field indeed. Mrs. Foster was with us and gave an instructive talk on different topics, but touched mostly on the one nearest her heart—the orphans.

It has become a custom among our societies to make our thanks—giving offering to them. So let us remember the time is drawing near, and that we must, for Christ's sake care for the orphans, and see that they are clothed and fed through the long winter months that are to come. Also remember the need of the superintendent's home.

IDA TYNES HARVEY, Secretary.

Resolutions.

The following resolutions were adopted by the Lebanon Association and their publication requested in THE BAPTIST:

Whereas, The Gulf and Ship Island railroad has opened up an important field for mission work between Hattiesburg and the gulf; and,

Whereas, The Baptists along this road are turning to the State Convention for help in developing the spiritual condition of this country; and,

Whereas, We know that now is the time to occupy the field if we are going to do so at all; therefore,

Resolved, That we urge our Convention Board to put at least two strong men on this road, at once, if they can be secured.

2. That these men be supported by the Board, so they can turn their attention to building up the churches along the line and planting others, instead of having to try to get their support from the field itself.

3. That a copy of these resolutions be given by the clerk to the secretary of the Board, and also that we request their publication in THE BAPTIST.

Yazoo Baptist Association.

The 48th annual session of the Yazoo Baptist Association met with Greenwood Baptist church, September 27th, 1899, at 10 a. m.

After the reading of many church letters the body organized by electing Rev. M. V. Noffsinger,

moderator and Rev. A. C. Ball, clerk.

There are up to date, September 28th, 31 churches represented and about 60 regular delegates besides several visitors.

The churches render splendid reports of the good work done since the last convocation, which gives impetus to the enthusiasm of the body now in session.

The introductory sermon was preached by Rev. W. P. Price, of Winona, Wednesday evening, at 7:30 o'clock, from text Rom. 1:16.

The body has selected Goodman as the next place of meeting, one year hence.

The Association will adjourn this (Friday) afternoon.—The Commonwealth, Greenwood.

Several Meetings.

To the BAPTIST:

I am at home with my family the second week since the 1st of July. I have been in meetings since that time. Space will not permit me to give all the details of the meetings that I was in, but will say the Lord has done great things for us, whereof we are glad.

I will give a sketch of my pastoral charge:

Loakfoma—The fifth Sunday in July I commenced a meeting, which continued eight days. The Lord blessed us with eight accessions to the church. I was assisted by Rev. J. D. Fulton and N. B. Wallace.

Wakeforest—The second Sunday in August I commenced a meeting. I was assisted by Rev. B. L. Middleton. The church greatly revived; one accession.

Double Springs—I commenced a meeting embracing the third Sunday in August. Assisted by Rev. T. Middleton. There we had a glorious revival, with fifteen additions.

New Hope—I commenced a meeting the first Sunday in September. I was assisted by Rev. Jasper Watson. Again the Lord was with us. Result, eight additions to the church. Rev. M. K. Thornton, of Starkville, preached one precious sermon.

The next will be the Chester Baptist Association, which will commence Saturday before the first Sunday in October.

May the Lord bless THE BAPTIST and the editor.

Yours in the work,

A. P. BERRY.

Sturgis, Miss.
Be a man before your mother. Some do not seem as if they would be. The mere dandy is like his mother in this only; she will never be a man, nor will he.—Spurgeon.

Ministers & Churches.

FRENCH CAMP—A good meeting in the French Camp Baptist church last night, Sept. 24th. At the close of the sermon, Miss Maggie Lucas and Mrs. Chas. Wilson made application for membership and were baptized in the presence of a very large and attentive congregation. We thank God and take courage.

W. H. H. FANCHER,
French Camp, Miss.

GALLMAN—Bro. McComb gave me a postal card this morning to send you some notes of the meeting, but a postal card won't hold it. The meeting began a week ago to-night with an audience of about 30. Only intended having services at night. Second night meeting so warm, decided to have two services a day. Did you ever hear Bro. McComb preach? But I can't tell you. My vocabulary is too small. Reached the climax yesterday; had three sermons; house crowded to overflowing last night; no standing room only out doors and pretty well taken up. Text, Matt. 16 to 26; subject, Profit and Loss. God's power was felt; 81 asked for prayer; 25 conversions; 4 united with church; 50 some odd conversions to date; 12 accessions to the church and more to follow. Penitent sinners inquiring the way of salvation.

Had the best service of all to-day at 10 a. m. Subject, Home Religion. Tears were shed by all, from the gray-haired fathers and mothers down to the boys and girls. God is here in great power. Pray for us, that greater blessings may yet be poured out upon us.

Fraternally,

C. S. CURTIS

EDWARDS—We have just closed a precious meeting at Edwards. Were to have Bro. W. P. Price with us, but, on account of the reported yellow fever at Jackson, he could not come. The church, apparently, led by Col. W. R. Montgomery, pressed the pastor into service, and while he rather objected at first, he now rejoices and is thankful for the humble part he had in the meeting.

We began Thursday evening, the 14th inst., and closed Thursday morning, 21st inst., by baptizing 10, with 1 candidate yet to be baptized.

We are revived and encouraged, and to God be all the glory.

J. L. LOW
Utica, Miss., Sept. 23, '99.

SANFORD—The annual meeting

held with Sanford church, beginning Saturday before the second Sunday in September was a grand interest; best order and attention I ever saw in a protracted meeting.

The meeting was conducted by the pastor until Monday, p. m., when Bro. T. E. H. Robinson came to his aid and did the preaching until Wednesday evening, when the meeting closed. Bro. Robinson did able preaching. The result was 15 accessions to the church by letter; 7 baptized; 2 approved for baptism.

To God be the glory.

J. L. BRYANT.
Eula, Miss.

SPRING HILL—We began a meeting at Springhill Baptist Church, Zion Associat'n, on Saturday before the fourth Lord's day in August and continued nine days. With two services a day, and dinner on the ground each day. Bro. A. C. Ball joined the church and pastor in the meeting on the fourth Sabbath in August and threw himself into the meeting with an ease and power that was sublime, and for eight consecutive days, mightily preached the glorious gospel of Christ to a crowded house. With a sermon by the pastor, interspersed occasionally. There was great good accomplished. The church was powerfully revived. Eighteen were baptized, two await baptism, and six joined by letter and restoration. This is a large country church, numbering over two hundred members, and full of "love and good works." The writer was hastily called away from the meeting on Friday, at noon, to preach the funeral of dear Sister Wilson, wife of Rev. T. H. Wilson, who is so well known by so many readers of THE BAPTIST, and by yourself also. A noble christian woman is gone to rest. The ideal, the model preacher's wife, the loving, the devoted mother, the incorruptible church member, the kind and benevolent neighbor and friend to every one is gone to be with Christ. God bless and comfort her bereaved husband and sorrowing children.

WALTHALL—We began a meeting on Saturday before the third Lord's day in August with the Walthall Church Zion Association. We were assisted in this meeting by Bro. Sidney Allen, a Mississippi College student, who preached the Gospel with great beauty and power for seven days and nights to large congregations, and great and lasting good was done; the church was revived and strengthened; six were baptized and one received by letter.

THE ZION ASSOCIATION—Con-

vened with Milligan Springs church on September 14th and 15th. The churches were nearly all represented with a good delegation. Bro. J. T. Pryor was elected Moderator, W. D. Bennett, clerk, and W. W. Naron, treasurer. The introductory sermon was preached by the writer to an appreciative congregation. Bro. A. V. Rowe was with us and mightily presented Missions, State, Home and Foreign. He profoundly impressed us all with the needs and claims of the "work" and with the great necessity of its immediate enlargement, and made us feel that we must enlarge our contributions to Missions. Bro. Flake was there and fully at himself, and he presented the Sabbath school work with a zeal and fervency that impressed all with the vast importance of organizing and maintaining our Sabbath schools in each and all of the churches. He also presented and represented the claims of our paper, THE BAPTIST with a fidelity that was admirable. In all we had a splendid meeting of the old Zion Association, but we all greatly regretted your absence. While I write these lines three young men hail at the gate, grand-mama Hitt is dead, and I am wanted to preach her funeral this evening. Thus our dear ones are gathering over on the other side. Oh, may we all meet at last in that bright land of the blessed. At this writing, Bro. T. H. Wilson is very sick. Pray for him.

God bless you and bless THE BAPTIST.

Yours in Christ,

A. B. HICKS.

MT. GILLEAD—Our meeting at Mt. Gilead was for a week morning and night, with good congregations and well sustained interest throughout. Bro. W. S. Culpepper was to have been with us but on account of an interesting meeting with his own church at Gloster did not appear on the ground. In the absence of other help the church and pastor did the work, and with the blessing of the Lord rejoiced in the ingathering of a goodly number of sheaves.

ESTABLISHMENT—Another week at Establishment with Bro. C. G. Elliott following the meeting of the Lebanon Association was one to be remembered, for hard and earnest work, both of the pastor and helper and especially the former. Whatever may have been the immediate results, which were meagre as to numbers, it is believed that no little good was effected as God has promised that his "word shall not return unto him void but shall accomplish that whereunto

He has sent it." The gospel was preached, the people seemed to hear it gladly and the result is with God, who alone "giveth the increase."

J. A. H.

MT. PLEASANT—A series of meetings at this place conducted by Bro. J. W. Alford closed a few days ago; 3 accessions to the church; 2 by experience and baptism. Bro. Alford has resigned his pastorate for another year. We trust the Lord will send us another earnest Christian brother to lead this little band in the ways of righteousness. We are very weak financially, cannot support a pastor satisfactorily without aid and that we did not receive this year, and our beloved pastor showed to the world his intent in preaching—to do his Master's will.

Our membership consists of thirty-three of but few families. May we as a church shine as a brilliant light to the world, and each member be as a twinkling star that they may direct sinners heavenward, who are traveling the dark roads of sin that lead to destruction and eternal punishment; show them the way that leads to an eternal home in heaven.

LIZZIE M. BALDWIN.

Kentucky Letter.

BY REV. SID J. WILLIAMS.

NORTH FORK, Ky., Sept. 23, 99.
BRETHREN—I am now conducting with the pastor, my first fall meeting in Kentucky. This is a beautiful section, right on the edge of the blue grass region—a rolling, hilly country; thickly settled with folks of the old fashion kind, with their lovely old fashion homes. One can enjoy Brown's playing the "Old Kentucky Home" sure enough. A merry set. There is no end to fine horses in this country and their hoofs fairly make music on the pikes. Washington, the birth place of Albert Sidney Johnston, the hero of the South, is only a short distance from here. We drove over there last week and for the first time I stood in the doorway of the home of him for whom my father named me. I prayed God that I make as successful a soldier in His cause as Johnston was in the Confederacy. Only sixty-five Confederates left in this county. The last spark is fast dying out. God bless our forefathers who wore the grey.

The birthplace of Johnson is a frame building one and a half stories high. It is very old; been standing fully one hundred years. Nails are dropping out; planks are falling off. I shall always be glad that I had the pleasure of

treading on the spot where such a hero first saw the light. God has long since called him to a mansion whose maker and builder is God—a city that shall never fall.

This county raises some of the finest tobacco in the State. We are here just in time to see them cut, cure and house it. Plenty of corn, cattle and hogs; everything well bred. I think all of our people would do well to raise high grades, as they always bring better prices.

Land in this section sells for more than \$100 per acre. The farmers are all doing well in these parts. We are having some rain and cold weather, however.

The Lord has given us already twenty-seven accessions—as good people as I ever received into a church. It has been three years since this church had a baptism. The Campbellites have been doing that work in this country. But Sunday next we will have an old-fashioned baptizing after the order of the Master.

In two weeks I will be with the church where Alexander Campbell caused the first disturbance. You don't have to travel far to get to the founders of this sect of folks. The thing that startles me most is that some of these Baptist churches in Kentucky receive Campbellites into their fellowship without baptizing them. It seems to me that if any State in the South ought to be strong in the faith, Kentucky should be that State. I never saw a Campbellite received in a Baptist Church on their baptism until two years ago in this State. I had rather receive an immersed Methodist any time if I was in that business. If the Baptist Church is the Church of Christ, we should contend for the faith once delivered to the saints. When a Campbellite comes forward to unite with the church the pastor will say, "He (or she) says they were converted before they were baptized," and that settles it. When you preach against it they get out of it by saying that has been the custom in these parts or with this church.

I am in a lovely home.
SIDNEY J. WILLIAMS.

Harvest Time and Pastors.

BY DR. W. B. KINABREW.

It is now time people are gathering their crops. Well, brethren, suppose we remember our pastors as we gather our crops, and let us send them something. Could not every farmer who makes a good yield of any thing send some to his pastor—not as a part of his salary, but as a love offering? These

hard times are pressing on all of us, but it comes accumulating on our pastors.

At best they get a mere living. Perhaps by the liberality of schools and colleges they are enabled to educate their children. They seldom or never lay up anything. If we would send our pastor a load of corn, potatoes, hay or other produce, a hog at killing time, and many things we could spare, it would be encouraging to him, and would draw our hearts to him. The relation between members and pastors should be closer and more binding.

In our times of grief, we should appreciate the sympathy and counsel of our pastor. In times of joy, we should likewise remember our pastor and his family. When we have a social gathering we should never be contented without the company of the pastor and his family. It is showing the proper love and respect and it gives our social intercourse a tone of piety and morality.

I am of the opinion, that with the pastor present, there will be no chasing the squirrel and other amusements of doubtful propriety. A brother over the signature of V. had an excellent article about pastor's houses (I should like to have had his name; I do so love to know who is talking to me) in the last issue of our paper. I wish every Baptist in the land read our paper.

It would be like a family sitting around the paternal hearth conversing about such things as interest the children of the Great Father. With you, Mr. Editor, as *pater familias* presiding, our learned brethren talking wisdom, and the others of us, sitting with our ears open, drinking in wisdom and piety, with occasionally a question for instruction, or a sally of wit, all the time watching your noble brow to be checked with a frown, or encouraged by a benevolent smile. Oh how every thing pertaining to our denominational enterprises would move off if THE BAPTIST went weekly into every family in the land. I mean Baptist family, and as many others as possible. It would enable us to have, Oh, such a paper. We would be acquainted with each other and be drawn closer together. I think we should welcome our paper next to the privilege of meeting together every Sabbath in Sunday School, prayer meeting, and listening to the preaching of the gospel.

We had a protracted meeting at our church and Bro. Lyons preached excellent sermons at which all were pleased and edified. One fea-

ture of his preaching I particularly noticed. In nearly every sermon he insisted on Christians living up to their duty.

As usually preached a great many members never hear these things on account of absence. And then pastors cannot insist on the church supporting them without the cry arising, "begging, begging." But at our protracted meeting the protracted meeting members are out strong and their zeal is aroused and I think our evangelists can do good work in this line.

Deaths.

Mrs. Mary Fulgham.

In Crystal Springs on August 4th, the Lord called home the spirit of Mrs. Mary Fulgham.

Be it resolved, therefore, 1st, That we have lost a consistent member. Our church a loyal, faithful worker. Her meek, gentle nature won all our hearts, and we realize there is gone from us a life beautiful in love, purity and faith.

2nd, That we cherish the memory of our sister and tender our sincere sympathy to the bereaved loved ones.

3rd, That a copy of these resolutions be printed in THE BAPTIST, one given to the family, and one placed on our record.

Done by order of the Ladies Missionary Society, September 14th, 1899.

MRS. LOU DAMPKER,
MRS. MAY MCCOMB,
Committee.

Dr. L. M. Mays.

Dr. Mays was born near Greensboro, Alabama, in 1831. Moved to Mississippi in 1845, married Miss Harriett L. Fore, December 10, 1857, at Fannin, Rankin county, Mississippi, moved to Graysport about the close of the war, began practicing medicine in the fifties. Joined the Baptist church twenty-five years ago, was a faithful member and deacon. He died September 15, 1899, was buried in the family graveyard one mile east of Graysport. Funeral conducted by the writer. He leaves a wife and three children, and a host of friends to mourn his loss.

We expect to meet him in the sweet by-and-by.

CHAS. A. LOVELESS.
Graysport, Miss., Sept. 23, 1899.

Maude Martin.

Daughter of Brother and Sister W. H. Martin, of Torrance. Born September 22, 1883. Accepted Christ as her Saviour August 1896, under the ministry of Bro. E. D. Solomon. Was baptized by Bro. R. W. Merrill. She finished her course on earth and entered the "Haven of rest" September, 1899. Funeral conducted by the writer. She was beautiful and intelligent, consecrated to her Saviour, and loved by all who knew her. We shall all sadly miss her.

These parents gave, in tears and pain, The flower they dearly love;
But they know they'll meet her again,
In the fields of light above.

CHAS. A. LOVELESS.
Graysport, Miss., Sept. 23, 1899.

Mrs. Dorah Sojourner.

Mrs. Dorah Sojourner, daughter of W. J. and Sallie Farmer, died at her home near Crystal Springs, Copiah county, September 22nd, 1899. She was born February 22nd, 1873, was married to D. F. Sojourner December 13th, 1894. At the age of sixteen she heard the bugle call of the captain of salvation and she entered the army of her Lord, uniting with Hopewell Baptist church, of which she was a consistent member until her death. She was a young woman in the full glory of womanhood, possessed with a sweet disposition of mind and heart; social, kind and pleasant to all with whom she came in contact, and by her noble traits of character won for herself many warm and lasting friends. As a daughter she was affectionate and obedient; as a wife, gentle and loving, as a mother kind and indulgent, and friends delight to cherish her memory. For seven weeks she lingered on her bed of sickness and never murmured, and when the death angel, attracted by the beauty of this flower came to reap it, she faded on earth to bloom in heaven. She leaves a father, mother, some brothers, a sister, two little children and a host of friends to mourn her death. May the life she lived tend to sweeten their lives and may we all live so as to meet her beyond the river.

L. G. C. GATES.

Memorial Resolutions.

Whereas, Our sister, Cora Dean McGee, was hurriedly called from time to eternity by the overruling Providence of our kind heavenly Father, and being assured by His unerring words "that all things work together for good to them that love God, to them who are called according to His purpose," and feeling moreover that as Creator, Preserver, King, Benefactor and Redeemer, he has the unquestioned right to call whom He will, when He will and under whatsoever circumstances He may, and also believing that His acts are founded in right, justice and mercy, and are for the good of His people, accomplishing his own purpose and his own glory; therefore,

Resolved, That in her death the church has sustained a personal loss, personal to the body, personal to each member and personal to the town of Leland and vicinity.

Resolved, That we extend our warmest Christian sympathy to the broken-hearted husband, motherless children and numerous bereaved relatives and friends.

We pray God, to sustain each and every one by His grace, and that this affliction, in mercy sent, may draw them nearer to God, where the wife, the mother, the daughter, the sister and the friend, with a new song in her mouth, is basking in the sunlight of God, singing praises to a crucified Saviour. May the father, whose responsibilities are doubled, obtain wisdom from on high to rear his children in the nurture and admonition of the Lord.

We feel that this sad bereavement ought to draw each member of this church nearer to God, nearer our Saviour, so that a light may emanate from it that will convince men of sin, and draw them to the fountain of blood, opened in the house of David, for sin and uncleanness.

Darkness shadows us now, but, pierced by the sunlight of faith, we confidently believe that the day will come when we will praise God for His wonderful Providences.

Resolved, That a copy of these resolutions be spread on the church book, and a copy be presented to the family of the deceased, and a copy furnished THE BAPTIST for publication.

Respectfully submitted,
W. T. STOVALL,
Chairman Committee.

How to Make a Sunday School a Success.

From the wording of this subject one would infer that all Sunday Schools are not a success; but that some and all can be.

The object of the essayist, therefore, should be to offer a few suggestions as to how it may be accomplished. This we purpose doing by naming and briefly discussing some of the important factors which we conceive to be essential to the accomplishment of this great object.

A thorough conviction of a necessity of this fact is of vital importance.

In God's dealings with us He appeals to our judgment. "Come, now, and let us reason together."

Moral and religious obligations can not be impressed upon the mind of an infant or an idiot. Hence God does not hold them responsible. He never appeals to them through His gospel; but with you, who are intelligent, and whom He has called into His service.

He condescends to reason. As He earnestly entreats you, through the gospel of His son as a medium, you see the moral and religious obligations resting upon you. You are convicted, and your intellectual capacities are not diminished, but, rather, that power for usefulness is enlarged; for it is written, "The fear of the Lord is the beginning of wisdom."

Thus we find that a conviction of the necessity of any duty is of first importance.

And when we think of the aims and objects of a Sabbath School, we ought at least to be convinced of its importance.

DECISION OR PURPOSE.

It is said, "All along the voyage of life we may see stranded ships upon rocks or bars; splendidly built and finely equipped, but powerless to float."

All along the voyage of life we see human wrecks thrown upon the shore by some strong tide, having been dashed to and fro by the high waves, hurled out of their course by some obstruction. "Driftwood" we call them; stranded vessels they are, which were finely built and splendidly equipped, but now are powerless to sail because of an aimless purpose.

How many young men and ladies are sailing down the current of life without chart or compass!

They are purposeless, aimless, drifting about from day to day, creatures of circumstances. They have no strong ideal running

through their minds to stimulate or to develop a spirit of usefulness.

Doubtless there are many in our Sunday Schools today who are merely drifting with the tide. They are, however, by nature well equipped, capable of doing good work; but they are undecided, have no purpose in view, and are therefore neither useful nor happy. It may be they have a head full of faculties, but that alone is like a chest of tools without the carpenter's hand.

Napoleon was the master of Europe until he lost the power of prompt decision.

We should decide as to some object in life, and labor to attain it.

If the object of the Sunday School is to develop the Christian character, lead souls to Christ, and thus to glorify God, we should inflexibly decide as to personal duty and purpose.

Another important factor is a prudent selection of officers.

Misspent occupations are stumbling stones.

Marden says, "As truly as the key is made for the lock, and the pillar prepared for the socket, so true has every one been sent into this world for a specific design."

Our first business is to find out the groove we are intended to fill. Many useful lives have been injured by cross purposes.

Sometimes a zealous Christian is checked by his church rushing him into the ministry; consequently he does not succeed in advancing the cause he loves, not that another is more worthy, but because he is pushing at the wrong wheel.

So with the Sunday School. Some are placed at the head as leader, or superintendent, who ought to be lead, and others are teachers who have need that another teach them.

"Study to show thyself approved," is an injunction all might do well to heed.

Let each member of the school be impressed with the fact that success largely depends upon individual effort. And may this idea also be enforced, "that which is worth doing at all is worth doing well."

Again, concentration of purpose is of no minor importance. The sun's rays do not burn till brought to a focus by a microscope. We can accomplish nothing without concentration of thought.

And how essential that we be faithful, not only in discharge of duty, but one to the other.

Many of us may see wherein our superintendent might improve, and thus give more life and interest to the school at large, or we see

wherein the teacher fails, and we speak of their faults to a dozen others and never offer a friendly suggestion to them.

"O the power! the Giver of gifts to give us. To see ourselves as others see us. It would from many a blunder free us."

PUNCTUALITY.

A great man once said, "appointments are sacred." "It is not necessary for me to live," said Pompey, "but it is necessary for me to be at a certain point at a certain hour." It is said General Washington, when he dined at four, and new congressmen were invited to dine with him, and they came in too late, he would say, "my cook never asks, 'have the visitors arrived?' but rather 'has the hour for dinner arrived?'" Napoleon once invited his marshals to dine with him, but as they did not arrive at the appointed hour, he began to eat without them. They came in just as he was rising from the table. "Gentlemen," said he, "it is now past dinner and we will immediately proceed to business."

Franklin once said to a servant who was always late, but always had an excuse. "I have generally found that a man who is good at an excuse is good at nothing."

A successful business man said, "Time and work may be compared to two lines which run parallel with each other called 'time' and 'work,' but work should be ten minutes in advance of time so they will be sure to come out together. I know the maxim is, 'Better late than never.' It would be better written, 'Better never late.'"

We sometimes see beautiful epitaphs on the monuments of departed friends, when more appropriately we read between the lines, "Too late."

Last, but not least, we should use the Bible as the text book. Use all helps you can get, but bear in mind that the Bible is the book we are to study and to teach.

J. T. ELLIS.

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For above occasion Queen and Crescent Route will sell round-trip tickets to Richmond at rate of one fare for the round trip. Dates of sale November 5 and 6. Final limit to return November 14, 1899.

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Fall and Winter Campaign

The season has come when pastors and workers are praying and planning for the fall and winter campaign in church work. The protracted meeting season is over in the country and town churches. With the relaxation that follows, there will be a consequent spiritual coldness. How to avoid this is the perplexing problem with most pastors.

Modestly, I offer a few suggestions.

I. *Impress the importance and dignity of church work.*

Its importance is threefold; first, the glory of God; second, the salvation of souls; and third, the purifying of society, politics and business.

Its dignity is shown by its importance and is emphasized by the fact that it has employed the talents of the wisest and best people in all the ages.

II. *Organization.*

The Bible speaks of the Christian as a soldier. Carrying out the figure the church may be represented as a regiment. The regiment is composed of companies.

But before a man is put in a company, he is put in a squad and thoroughly drilled. When he becomes efficient and can execute orders, he goes into the company and the company into the regiment.

Of course, we must not press this figure for it will not hold good in all things, but it illustrates the importance of organizing the members for the special drill, in societies and the societies in committees.

The societies under efficient leaders, which take the place of captains of companies. The societies will have committees under the most proficient chairman possible. These committees are for development as well as work.

The committees are responsible to their societies, and the societies

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ACME BIRD.

to the church of which they are part.

The pastor occupies the relation to the church that the colonel does to the regiment—general superintendent and commander. "Sunday morning and night, and Wednesday night at prayer meeting, is regimental drill, and the pastor is in charge. At other convenient times the different societies will meet under the direction of their respective leaders. These leaders will confer with the pastor freely, and be governed largely by his advice.

Organization alone will not bring success. But when it is properly directed, under the Providence of God, success follows.

There seems to be a tendency at the present time, in our State, to organize the young people for development and service. Any one needing literature for this purpose can secure a sample package by sending ten cents to the "Baptist Young People's Union," No. 324 Dearborn St., Chicago, Ill.

After six years of experience with the Young People's Societies, I would not be without one in my church.

W. A. McCOMB

Crystal Springs, Miss.

Hebron, Miss., Sept. 11, 1899.

TO THE BAPTIST:

In your answer to the query as to the course to pursue with the young sister who had married a man divorced from his wife without a valid excuse I agree with you except the charge. You say "exclude her for unchristian conduct." It seems to me that we should always, if possible, make the charge definite. Tell what the guilty one has done. And let it go on record. This is only a difference of opinion, and perhaps does not amount to much. But I want to ask another query in connection with the one referred to above.

Suppose the man who married this young sister should at some future time profess conversion and apply for membership in a Baptist church while still living with wife No. 2, would the church do right to receive and baptize him?

Respectfully,

R. DRUMMONDS.

[No. The man is still living in adultery, and though genuinely converted has forfeited his right to church membership. The honor of the church must be saved.—Ed.]

Editor BAPTIST:

I hope I am not an intruder. This is my fourth letter and I am glad to say all of them have escaped that horrid waste-basket. I

notice in the latest paper, a letter written by my sweet little cousin, Forest Cooper. I am glad you enjoy your visits to Bassfield, Forest, and now dear when are you and mama coming again? I too have a brother named Forest. He is so sweet and pretty; has long golden curls and large blue eyes.

With love to all the band, I am,

Your little friend,

REID BASS.

The Orphanage.

I want to say a word in line with what Brother Foster has said in this week's BAPTIST about the sale of those fifty-six acres of land. As I see it, it would not be right to sell that land at any figures. It seems that Providence opened the way for its purchase, which, if true, would make it a great sin to sell at all. But how can he help himself, if we do not come to his relief at once? I do not believe the people will stand still and see it sold. I believe they will make an effort to save it. As soon as it is brought before their minds and put on their hearts, they will send something. But I see this difficulty in the way of a great many people: They are willing to do but they can not do a great deal, and will either shrink from doing the little they are able to do because of its being so little, or they will defer until they can send more, and that, too, while the expenses are going so. Let no one stand back because of the smallness of the amount they will have to send.

It is deeply significant that the only time our Savior ever commended any one for giving, so far as we know, was when he commended the poor woman who cast in the two mites. If a small amount is all we can send, and that is given in His name, it will surely accomplish the end to which it was sent.

I have read the "Life of Trust," by Mr. Muller, as well as his biography, and one of the many astonishing things to me was the large number of little gifts he received. But "all these put to-

gether made the one large amount that he used in his Orphanage. So I would suggest to every one who has not sent anything to send something at once, even if it has to be less than a dollar. I imagine it all will do that there will be plenty money there in a few days.

I would also suggest that in sending the amount to say to Bro. Foster to use it as he sees best. If every thing be sent for the building he will run short on supplies, while if every thing is sent for supplies he will run short on building funds. Brethren and Sisters, let us help now.

M. K. THORNTON.

Starkville, Sept. 23.

Lend a Hand.

A young girl on a railroad train gave a bunch of roses to a little cripple. The child held them to her lips and pressed them to her heart and fell asleep. The train reached its destination. The father came in from the smoking-car. At the sight of his little one lying peacefully with her head against the stranger, and the roses in her hand, he said, in a voice full of feeling: "I'm not a praying man, but the Lord's blessing rest on you for your kindness to my motherless bairn." The child roused as she was taken in her father's arms, and said: "I've been—in heaven pa;—I've got some roses. There was a mist in other eyes than the

father's, and more than one heard a divine voice saying: "Inasmuch as much as ye have done it unto the least of these * * * ye have done it unto me."—In His Steps.

"The blues are not the reflection of heaven's own color, because the man who has them is not looking in that direction—Lookout."

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The Child and the Saloon.

BY REV. E. T. HISCOX, D. D.

Whatever excuse may be plead by individuals or governments in extenuation of their own acts, directly or indirectly, in aiding or abetting the liquor traffic, they cannot stand out from under the shadow of the old prophet's curse on all who, directly or indirectly, help on that matchless and unparalleled social evil: "Woe to him that giveth his neighbor drink, that putteth his bottle to him, that maketh him drunken also, that thou mayest look on their nakedness."

The present case is a fair application of this prophetic invective, and the language by some renderings is even more intense. Five cases of yellow fever announced alarm the entire nation, are telegraphed every where and excite universal solicitude. All needed resources of the government are called into requisition, and no expense is spared to prevent its spreading. And yet it is not certain the victims will die. And if they should, there is no disgrace or dishonor attending the misfortune, nor are their homes clouded with reproach, their families reduced to beggars by the means, nor their children branded with the stigma of a drunkard's name. Oh, for a reign of equity and justice! For righteousness and truth to be regnant in Christian lands!

But the heaviest indictment against intemperance and the rum traffic is by childhood and the Church of God. To both it is the deadliest and most inveterate enemy. On each of these topics, could a writer be found, a volume might be written that would fire the soul with holy indignation at this crime of all crimes against helpless innocence and sacred purity. What chance has a drunkard's child to attain, or to hope for, intelligence, respectability or an honored place in society? Whether a boy or girl, especially if a girl, the silent anathema of society seems resting on the drunkard's child. Ignored or pitied, both alike cruel, ignorant, familiar from birth with degradation and perhaps crime, with companionships only of his kind, how can that child hope ever in the struggles of life to attain a place with the virtuous and the respectable throng? Ostracized, cast off and condemned, damned by strong drink to dishonor, perhaps to infamy and crime. A virtuous but broken-hearted mother may for a while fight the fierce battle, and strive to shelter and save the children

she loves from the impending doom. But death at length ends the weary struggle and she finds relief in the grave, leaving her children to their fate and the mercy of God. But suppose, as it is too often true, the mother is also a drunkard; then darker than ever seems the night of despair that settles upon childhood in the drunkard's home! Now and then miracles do occur through the overruling goodness of God. Here and there a case, like scattered stars in the immeasurable vault, of a child that emerges from the moral morass, the infectious and corrupting miasma of such a home, and rises to conspicuous elevation of virtue, respectability, distinction and honor. It is, however, only occasionally, and the indictment of the liquor traffic, by wronged and injured childhood, is not abated by these means.

College Tidings.

Good tidings. 168 students in and two more to come to-day. Everything is moving nicely. Many others write that they are coming. We feel sure we will reach the 200 mark by the middle of the session. Boys from the I. C. road can reach us by driving through from Terry or Tongaloo. From other roads they can reach us direct. Let students come right on.

Truly,

W. T. LOWRY.

Clinton, Oct 3, 99.

Married.

At the residence of the bride's father, Mr. J. M. Moore, Sr., near Asylum, at 10 a. m., Sunday, October 1, 1899, by Rev. L. S. Foster, Mr. R. P. Miller, of Indianola, and Miss Ada Moore. The groom is the efficient sheriff of Sunflower county, and he and his fair bride carry with them the best wishes of many friends in Jackson.

A note from pastor Price bears the sad intelligence of the death of brother Clarence Trotter, a son of Dr. T. R. and Mrs. Trotter of Winona. This sad event occurred on the 28th of September, 1899. Clarence was a young man of fine mind, and, if the Father had seen fit in His infinite wisdom, to spare him, he doubtless would have been a very useful man. He had lingered for many months under the wasting ravages of consumption. His pastor writes: "He died like a man and a christian." This is a dark hour for the family. But no doubt many prayers are ascending to the "God of all grace" on their behalf.

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